# Punningin Humour and Rhetoric Studies
# (A Case Study in Indonesian and Arabic)

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**ABSTRACT:**In the study of humour, we often hear the word "punning". Jurriens (2008) stated that the term "plesetan" that developed in Indonesia is a special type of parody or which in English is called "punning". It is the humour effect from the sound play on words. However, according to Ameer (2010) it is not only included in the study of humour, because the purpose of making "punning" is not only to joke, but also to create musical effects, thus making it attractive and showing a sense of aesthetics. Hence, "punning" doesn't have to be funny. One example of this is in acase study in Arabic. Malik (1995) mentions that the terms "punning" in Arabic are also called "jinas", and "jinas" are not part of the study of humour, but are included in the study of rhetoric which studies the beauty of word forms. Based on this, this article aims to discuss this matter. From the results of this study, it was found that "punning" in Arabic could indeed be included in the two studies. In the rhetoric study it is called "jinas" and in the study of humour, if the effects of the wordplay can cause humour effect, it is called al-la'bu bi al-alfaz, namely the play of words or al-la ' bu bi al-ma'na (word meaning play).
**KEYWORDS**:punning, humour, rhetoric, Arabic, Indonesian

## I.    INTRODUCTION

Punning is a joke or a type of wordplay in which similar senses or sounds of two words or phrases, or different senses of the same word, are deliberately confused  (www.wordsense.eu/pun/). Meanwhile, according to Ameer, punning is a literary term that is often used by writers, especially poets, which is not only used to joke, but also to create musical effects, thus making it attractiveand showing aesthetics. (2010: 6). In extreme terms, Don Nilsen calls punning "one of the aspects of a new field of science, which is the study of how to confuse things, which results from chaos that can lead to peace" (Mc Kenna, 2009: 142).

Punning is a part and field of art. To create punning, deliberately confused words, short vowels are extended, long vocals are shortened, so it's not clear to people who don't know. The purpose of using this language is not to achieve clarity, as found in selected literature. However on the contrary, most are for the enjoyment of the listeners (Malik, 1995: 110).

## II.    PUNNING IN INDONESIAN

In Indonesian, punning is called by the term "plesetan", which is a special type of parody. It literally means "a slip of the tongue", but in terms of the meaning is "punning" or "wordplay", that is the effect of humour obtained by altering sounds on words and meanings (Jurriens, 2008: 148).

Punning is divided into several types. One type is called ping-pong punning, where the punning maker utilises the ambiguity of the words used, then tries to reply to the punning made by the previous person (Danet, 2001: 138). In Indonesian, for example, when someone makes pun by using the word "payung" (umbrella, a tool to protect themselves from rainwater), then others say that the word is wrong and use the correct word"gayung" (bathroom cup, a tool for taking water from the bathtub). Then, the others also say that the word is also wrong, and say it in other words that the truth is "dayung" (paddle, a tool for rowing a boat).

Another type of punning is homonymic punning, usually in the form of a puzzle. Starting with questions in the form of puzzles, it is then answered with words in the form of homonyms (Brown, 1973: 95). In Indonesian, there are many examples of punning like this. For example, someone asks: What is the difference between a telephone and laundry?andit is answered with words: When it's *kring*, you pick it up. This punning is called homonym. The first *kring* means "ringing *kring*" (theonomatopoeia for phone calls in Indonesia) and the second *kring* means "kering" (dry) (Lesmana, 2009: 178).

In addition, another type is called punning riddle, which is a puzzlein the form of a question and is answered with phonological ambiguity. There are three main strategies that are used to create phonological ambiguities, namely the following strategies.

-Syllable substitution, which is to make puns by replacing one syllable in a word (Budi, 2006: 74). In Indonesian, the example of this: what*sambel* (sauce)that causesbloating?then answered with words: sambeldiving,drink water. The actual word is *sambil*(while), but replaced with the word: *sambel* (the colloquial word for *sambal*, which means 'spicy sauce').

-Methatesis, which is to replace sounds and words in two phrases that are semantically different (Budi, 2006: 74). In Indonesian, there are examples like this: What are *cemilan* (snacks)?Then itis answered with: before ten, it's *cemilan*. In this example, what is actually asked is *cemilan*, which means snacks, but the real answer is the word*sembilan* (nine, 9) that is pronounced like a slurred child to become *cemilan*, which means "snacks".

Charles F. Hocket calls punning as above with the term perfect (similar sounds) and the imperfect (different sounds). Included in the perfect are homonym and homophones, while the imperfect ones are paronyms and homographs. Meanwhile, Evan Esar called punning in terms of repetitive, blending, divisive, additive, linking, and others (Mc. Kenna, 2009: 142).

In addition to its various types, the process of creating puns also varies, for example by the following methods.

- Splitting one word into two words, such as nobodyinto no body, the word amissintoa miss.
- Combining two words into one, like pen is into penis, a way intoaway,andthe spiceintodespise.
- Using personal names, such as faith (female name) and faith (belief in something), revenge (female name) and revenge (an act of avenging)
- Using the same words from two languages (bilingual puns), like poison in English and poisson in French which means "fish".(Mc. Kenna, 2009: 144).

The form of punning is not only in one word, but also in the form of a combination of words or sentences, for example the following methods.

- In the form of proverbs, for example, a bird in hand is worth to in the bush. From this proverb punning can be made into a bird in the hand can be messy (a bird in the hand can make hands dirty). The proverb above is made into a pun which is not a proverb.
- Consisting of three words (triple puns), such as the nest of wrens must fart and the best of friends must part.
- Using repetitive puns, for example by combining rightand rights (Mc. Kenna, 2009: 151).

## III.    PUNNING IN ARABIC

In Classical Arabic tradition, punning is known as jinas (Malik, 1995: 110). In Arabic, in general, jinas is divided into two, namely verbal jinas (jinaslafzi) and lexical jinas (jinasma'nawi) (Ameer, 2010: 6). According to Malik (1995: 110), there are several types, namely:

-*Tam*, where two words that are orthographically the same but have different meanings, for example the word *ahbab* means "lover" and the another means "eye seed". If the two *tam* words are placed side by side in one sentence, this is called *mudhawwij*.

-*Murrakkab*, where two or more words are derived from one root word, for example `asma (highest), sama' (heaven) and sama (ascending).

- *Mudari*, where two words in a line are the same, but one of its letters is different, such ashamam (pigeon) and gamam (cloud)

-Tarsi, where two words or phrases have the same rhythm and rhyme, as in the Qur'an, Surat al-Gasiyat, verses 25-26, which say *'innama `ilaynaiyabuhum summa inna' alaynahisabuhum*(Indeed, to Us they return, then indeed, upon Us their account.)

-*Naqis*, where two or more homonym words have letters that are lacking, either at the beginning, in the middle, or at the end, like tinzur-li (look at me), `izurni (forgive me), and zurni (visit me)

-*Istiqaq*, where several words are derived from the same rot with the same meaning, such as *amdahmukammal, muktama*l (I praise the prophet who is perfect in quality, perfected, and completed by Allah).

In addition to the types above, according to Dastjerdi (2011: 135), there are other types, namely

-*Musahaf*, where two words sound the same, but one of the letters is different, one above and the other below, like the word *yahsubu* (counting) and *yahsunu* (good)

-*Muharraf*, where letters that are the same have different vowels or *haraka*, such as *al-burd* (clothes) and al-bard (cold)

-*Qalb*, where two words whose letters are the same have different order of letters, like *raqib* (alert) and *qarib* (close).

-*Mustawa*, where in a phrase or clause a word whose sequence of letters is reversed from the word after or before, such as kull fi al-fulki (everything is on that ship).

-*Mutarraf*, where two words are the same, but there are additional letters at its front, such as *saq* (shin) and *masaqun* (path).

The attempt to make puns seems to have existed since ancient times, as this was recordedto have been done by Abdul Ala al-Qash. When he was asked why the dog was called *qalati* (midget), he answered because the dog was *qalla* (small) and *lata* (sloping on the ground). When asked, why the dog was called *saluqli*, then he replied, because the dog *wasyastall* (going to catch birds) and *yuqli* (throwing his hunting towards his master). When he was asked, why a small bird was called *'usfur*, then he answered, because the bird was`*asa* (disobedient) and *farra* (fleeing). Likewise, Abu Abdurrahman's advice to his son to not be too easy to issue *dirham* (currency in Arabic) was because he said the *dirham*was*dar al-hamm* (a house of sadness). That is, if you like to issue dirhams for things that are not useful, it will make you become poor. Likewise with Dinar (currency in Arabic), it is because the dinar means *judni `ila an-nar* (escorting to hell) (Al-Jahiz, 2004: 38)

Likewise, there are people who argue that Noah was called Nuh, because *yanuhu*(he laments himself). The Prophet Adam was called Adam, because *adim al-aral* (the surface of the earth), Prophet Isa was called al-Masih, because of musiha (treated with blessing oil) or (brushing the earth), because he did not settle down at one place. Therefore, it is as if he was someone who brushed the earth. (Al-Jahiz, 2004: 39). Another example can be seen from the story of Abu Aswad ad-Duali, when he was eating with a man from Bedouin. When he saw that the man helped himself with a big bite, he asked about his name. The man answered that his name was Luqman. Hearing the answer, Abu Aswad also said that it was not wrong for his parents to name their child with such a name, because luqman means "a person who has a large bite". (Al-Jahiz, 2004: 145)

## IV.    CONCLUSIONS

From the information and examples above, it can be said that punning is not something new, but has existed since ancient times and does not only present in one culture, but also in various cultures in the world. Likewise, the study of punning is not limited to one study, but can be studied in various aspects of science. This paper is only an introduction to what is meant by punning, the types and methods of creatingpuns, both in Indonesian and Arabic, as well as other languages. Furthermore, it may be possible to do more in-depth research from other aspects: the social, political and cultural aspects.

From the introductions of this article, it was found that there are similarities between punning in Indonesia and Arabic, namely from the aspect of the type and method of making it. Likewise, from the aspect of the study, there are things included in the study of humour, which by Hufi (in Lesmana, 2009: 47) is called al-la'bu bi al-`alfaz, which is humour that occurs because of someone's intelligence in playing with words. Another one is called al-la'bu bi al-ma'na, which is humour that occurs because of differences in perceptions in terms of understanding a word meaning, figurative and intrinsic, denotative or connotative and some that enter into the study of rhetoric, which by Ali Jarim and Mustafa Amenreferred to as jinas, which is a condition in which there are two words with the same pronunciation, but the meaning is different. Jinas is divided into two, namely jinas tam, which is the same in terms of letters, order of letters, punctuation and number of letters) and jinasgayr tam, which differs in terms of letters, order of letters, punctuation and number of letters (Lesmana, 2010 : 143)

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